ORATORY TRANSACTIONS.

Nº I.

8406.d.44
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To be occaſionally publiſh'd,

By J. HENLEY, M. A.

This Contains,

I. A PREFACE.

II. A NARRATIVE, by Mr. *Welſtede*.

III. A DEFENCE of the ORATORY, againſt Objections, in an Academical Diſcourſe, deliver'd at *Newport*-Market, being One of the Three Hundred Diſcourſes, that were ſeiz'd and acquitted by the State.

IV. An IDEA of what is taught in the Week-Days Academy.

V. The PLAN, and RULES of the CONFERENCES and DISPUTATIONS, to which all, who differ from us are, invited.

VI. An EXPLANATION of the DESIGN, in the Firſt SERMON at the Opening of it

Ad Summa,
Inveniam viam, aut faciam.

LONDON,
Printed in the YEAR 1728.

BRITISH MUSEUM

THE
PREFACE.

IT may be thought requiſite to introduce the following Sheets with the Ceremony of a PREFACE; *to ſatisfy that Opinion, I would very briefly obſerve, that the* NARRATIVE *was compil'd by the Perſon whoſe Name it bears; that what is true in it demands no Excuſe: That, if any Remark of the Writer appears favourable to my ſelf, and be judg'd Apocryphal, it may, however, weigh in the oppoſite Scale to ſome Things leſs obligingly ſaid of me: Falſe Praiſe being as pardonable as falſe Reproach.*

IT is not only my Perſuaſion, but that of Multitudes, far more penetrating than my ſelf, that groſs Errors, Impoſtures and Faults have long prevail'd in the receiv'd Inſtitutions and Eſtabliſhments of Knowledge and Religion. Numbers of that Opinion require me to diſcharge my Part towards

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aſſerting the Juſtneſs of both, pointing out each Declenſion from them, and raiſing them to their natural Perfection.

MY Plan many Years ago calculated for this Purpoſe is not charg'd with any Crime by thoſe, whoſe Intereſt, Views, Prepoſſeſſions and ſettled Characters, oblige them to ſpeak, write and act, as if they diſown'd it. The more it is known, the more it will be encourag'd and embrac'd; the Truth of Things, and the Happineſs of Mankind, apart from narrow partial Aims, being the Centre of it.

IF any Errors of Orthography appear in my Advertiſements, they are accountable at the Preſs, a fantaſtical Machine, which no Writer can command; thoſe of my Grammars formerly publiſh'd, are due to the ſame Quarter, and were very much occaſion'd by my great Diſtance then from London. *In regard to my future Endeavours, I ſhall ever aſpire to the publick Eſteem, and expreſs my Gratitude for the Encouragement I receive by new and ſtronger Efforts to deſerve it.*

J. HENLEY.

A NARRATIVE

By Mr. WELSTEDE.

THE Reverend Mr. *John Henley* was born at *Melton Mowbray*, in the County of *Leiceſter*, *Auguſt* the 3d, 1692. His Father is, and his Grandfather, by his Mother's Side, (*John Dowel*, M. A.) was Vicar of that Pariſh ; Mr. *Dowel* was the Author of ſeveral Pieces, particularly a Charge of Hereſy againſt Mr. *Hobbs*, the Life of *Julian* the Apoſtate, and the Lives of St. *Chryſoſtome* and St. *Baſil*. He was remarkable for the Aſſiduity of his Studies, the Force of his Talents, the Eloquence of his Pen, great Learning, and a peculiar Happineſs in Diſputation, which he often publickly exerted againſt the Papiſts, Diſſenters and others, as Occaſion offer'd. The Clergy were then more ſtudious and learned in general than has ſince been obſerv'd.

HIS Grandfather, by his Father's Side, *John Henley*, M. A. was likewiſe a Clergyman, Rector of *Salmonby* and *Thetford* in *Lincolnſhire*. He was educated among the Diſſenters, in the Time of the civil Wars, and conform'd at the Reſtoration. He diſtinguiſh'd himſelf by thoſe Qualifications of *extempore* Preaching and Prayer, which then prevail'd, and was very much eſteem'd and follow'd.

HIS Father, the Reverend Mr. *Simon Henley* is ſo well known and approv'd in his Neighbourhood for his Learning and Piety, eſpecially as a very able Textuary, and good Pariſh-Prieſt, that it is need leſs tobe more particular on his Character.

Mr. *J. HENLEY* was bred up firſt in the Free-School of *Melton*, under Mr. *Daffy*, a diligent and expert Grammarian: His Paſſion for Learning, his Deſire of Excelling others, and his unweary'd Attachment to Study, ſhew'd themſelves in him very early, and have been the Principles of his Life.

FROM that School he was remov'd to that of *Okeham* in *Rutland*, where, under Mr. *Wright*, eminent for his Command of the *Greek* and *Hebrew* Tongues, he ſtill improv'd; he ow'd much to the Kindneſs of the Rev. Mr. *Weſton*, Uſher of that School: There he was led by his Genius to cultivate the Graces of *Engliſh*

Engliſh and *Latin* Poetry; The Earl of *Nottingham*, who has a Seat at *Burleigh*, near that Place, often declar'd his Approbation of his juvenile Performances: It may excite the Emulation of Scholars, to let them know, that there never was Occaſion to make uſe of Severity, or impoſe any Task upon him; and that his Maxim and Reſolution was always to be the Firſt of his Claſs, and Captain of the School. He likewiſe made ſeveral Exerciſes in the *Hebrew* Tongue.

HE was hence tranſlated, about the Age of Seventeen to St. *John*'s College in *Cambridge*; where, on his Examination by Dr. *Gower*, then Maſter, Dr. *Lambert*, Dr. *Edmundſon* and others, he was particularly approv'd.

HE began here to be uneaſy, that the Art of Thinking regularly on all Subjects, and for all Functions, was not the prevailing Inſtruction: He was impatient, that Syſtems of all Sorts were put into his Hands, ready carv'd out for him, and that he incurr'd the Danger of loſing his Intereſt, as well as incurring the Scandal of Heterodoxy and ill Principles, if (as his Genius led him) he freely diſputed all Propoſitions, and call'd all Points to Account, in order to ſatisfy and convince his own Reaſon: It ſhock'd him, to find that he was *commanded* to believe againſt his Judgment, in Points of Logic, Philoſophy and Metaphyſicks, as well as Religion; and that a Courſe of the Mathematicks was the leaſt (if any) Part of the uſual academical

academical Education. He was always impatient under theſe Fetters of the free-born Mind, and privately reſolv'd ſome Time, or other, to enter his Proteſt againſt any Perſons being bred like a Slave, who is born an *Engliſhman*.

HERE he obſerv'd likewiſe, that the Space of four Years was employ'd, and what would make a tolerable Fortune conſum'd, on the forming ſuch Qualifications as might be maſter'd to more Perfection in a Fourth Part of the Time.

HE paſt his Exerciſes here; and his Examination for the Degree of Batchelor of Arts, with the particular Approbation of Mr. *Field* and Mr. *Smales* (late Chaplain to the Lord *Carteret*) and of the Maſter of the College; he always thought himſelf oblig'd to ſpeak of the Rev. Dr. *Newcome* with great Reſpect, as a very polite, learned and worthy Gentleman, and an Ornament to the College; as likewiſe, the Rev. Mr. *Baker*, Author of *the Reflections on Learning*, as one of the moſt accompliſh'd Scholars, and one of the beſt Men of this Age; without Partiality to them, as his well-wiſhers.

HE likewiſe found it a great Defect that tho' he was brought up for a Clergyman, he was not inſtructed to preach, or pray, or read Prayers, or ſpeak, or catechiſe, or confer, or reſolve a Caſe of Conſcience, or underſtand the Scriptures, or form any natural and clear Idea of the Chriſtian Religion: He determin'd there ſometime to lay a Foundation for removing ſuch a Complaint, that Men may be educated for their proper Buſineſs, and not be under the greateſt Diſadvantages in that Station, where they ought to be the moſt Excellent. This he now profeſſes to do in his preſent Inſtitution.

AFTER he had commenc'd Batchelor of Arts, he was firſt deſir'd by the Truſtees of the School in *Melton* to aſſiſt in, and then to take the Direction of that School; which he encreas'd and rais'd from a declining to a flouriſhing Condition. He eſtabliſh'd here a Practice of improving Elocution by the publick Speaking of Paſſages in the Claſſicks, Morning and Afternoon, as well as Orations, *&c.* This early Turn could not be Theatrical, as ſome have objected to him, before he had ſeen a Theatre; he likewiſe ſettled a Method of making every Scholar learn and give an Account of his Studies, without the Neceſſity of conſulting others, or of being examin'd by particular Queſtions.

HERE he was invited by a Letter from the Rev. Mr. *Newcome* to be Candidate for a Fellowſhip in St. *John*'s; but as he had long been abſent, and therefore leſſen'd his perſonal Intereſt, he declin'd appearing for it: Here likewiſe he began his univerſal Grammar, and finiſh'd Ten Languages, with Diſſertations prefix'd, as the moſt ready Introduction to any Tongue whatever. On which Occaſion, having wrote after out of the Country to the Rev. Mr. *Baker* in St. *John*'s he receiv'd the following Letter in Anſwer.

To the Reverend Mr. HENLEY, at *Melton*
Mowbray, Leiceſter-Shire.

SIR, Cambridge, Oct. *the* 10th.

YOU are very right in your Opinion of thinking me willing to aſſiſt in any uſeful Undertaking; but much too favourable in thinking me capable to ſerve you in your preſent Deſign. My Studies for many Years have lain in a much different Way, in Hiſtory and Antiquities, and that in the obſcure and dark Ages, where I meet with little Accuracy in Grammar. If I can be ſerviceable to you in any Thing, it muſt be in the northern Languages; and yet I cannot wiſh you to begin there, or if I ſhould, I doubt I ſhould diſcourage your Deſign. I have Dr. Hick's Theſaurus *in two large Folios, containing the Grammars of ſome of the northern Languages, and Dr.* Willis*'s little Grammar for the* Engliſh, *which is look'd upon as a Piece pretty perfect in its Kind. If theſe, or any other Book I have, would be of Uſe to you, they ſhould be at your Service, if you can help me to a Conveyance. I preſume, you can hardly want* Putſchius*'s Collection of the antient* Grammarians, *and yet it is a ſcarce Book, tho' it contains much Droſs, as well as Ore. We have it in the Library. Mr.* Newcome *(who writes to you) muſt account for Books there, for I pretend to no Intereſt in* *in the College: And ſince they thought fit to fill up our Fellowſhips, I wiſh they had done it whilſt you were here, that we might have enjoy'd ſo uſeful a Member, and one that would have done Honour to the Society,*

I am,

Sir,

Your obliged

Humble Servant,

Tho. Baker.

IN the Begining of this Interval, he wrote his Poem on *Eſther*, which was approv'd by the Town, and well receiv'd: On the Occaſion of his Grammars, Dr. *Hutchinſon* wrote him the following Letter; (all theſe being on the Subject of his Writings, it can neither be an Offence, nor an Injury to publiſh them.)

To Mr. HENLEY junior, at *Melton Mowbray, Leiceſter-Shire.*

SIR, Bury, Dec. *the* 3*d*, 1719.

I *write to you unknown, but I am one who, of late, have had my Thoughts upon the ſame Grammatical Studies that you are engaged in. I have your two Grammars by me, and have ordered*

ordered my Bookſeller to ſend me the Reſt as they come out; and as I write this to beg a Civility of you, I ſhall be ready to return the ſame Kindneſs if you think I may have made any Obſervations that can be of Uſe to you. The Pains that I am taking is about our English *Tongue, and tho' I know not whether any Thing that I have drawn up, will ever paſs beyond the Bounds of my* Study, *and the Peruſal of my Acquantance; yet my Project, if I meet with Fellow-Labourers to carry it on, is to make two* English *Grammars; a ſhort one for Learners, and a longer, with the Rationale of Language mingled with it: And as our Neighbours of* France *have of late two Dictionaries entirely* French, *one by their Academy in two, or three large Folios, and another by* Furetiere *as long: And as* Miege, Lane, Mattaire *and* Strickland, *who have made Grammars for our Tongue, if I gueſs right, have left their Grammars ſo imperfect as they are, becauſe we have no Dictionary of our Language to lay all Words regular and irregular, before them with their Derivatives and Changes in Order. I propoſe at leaſt a ſhort Vocabulary, not of the hard Words as* Blunt, *and* Phillips, *and* Kerſey, *but of the Body of our Language as we commonly ſpeak it, with all Derivatives added to their Themes a little after the Manner of* Scapula; *and after that a larger Dictionary with the ſeveral Senſes and Uſes of Words, may be made, if the Humor of the Age ſhall tempt any ingenious Man to undertake it. As I have made a conſiderable Progreſs towards the two Grammars and*

and Vocabulary, I have been largeſt in conſidering our Alphabet and Spelling, which I take to be much out of Order. We have more Letters than any of our Neighbours, but their Powers are entangled, and the Sounds of our Diphthongs miſerably confounded and ill uſed and hard, tho' I think not impoſſible to be reduced to a regular Uſe with their Powers agreeing to their Names. Where that is done, no Rules of Spelling are wanted, whereas Mr. Strickland *is forced to put a hundred Rules of Spelling into his Grammar, and many of them ſuch as are almoſt impoſſible to be carried in Memory. I am told that the* Portugueſe *write as they ſpeak; and if you have an Alphabet of their Language with the Powers of their Letters deſcribed in our* Engliſh *Character, I would be thankful if you would be ſo kind as to ſend it me in a Letter. I have read ſomewhere that the* Muſcovites *have 6, or 7 and Thirty Letters. Perhaps they have different Characters for their long and ſhort Vowels as the* Greeks *had for* e, *or* o, *and as we had once for* o, ω, *or perhaps they have ſingle Characters for their Diphthongs: And two* y's *a Vowel and Conſonant* y, *as we ſhould have for* y *in* Year *and* Yoke *are as plainly Conſonants as* v *and* j *are. If you have a* Moſcovian *Alphabet I would be as glad to ſee that. I ſuppoſe it muſt be a Continuation, or Branch of the old* Teutonick, *but the* Dutch *which comes from that, hath no more Letters than ours, and the* Iſlanders *when* Runolph Jonas *wrote his Iſlandick Grammar in* 1651, *had not ſo many. If* *you excuſe the Haſte in which I have written this, and be ſo kind as to give it an Anſwer directed to me at* Bury *St.* Edmund'*s in* Suffolk, *you will oblige,*

Your very ſincere Friend

and Servant,

Fran. Hutchinſon.

P. S. A*s you are weighing and comparing antient and foreign Languages, have an Eye upon your own, that is not inferior to any of them, tho' its ſpelling is irregular; and when you have gone through your propoſed Task, make an Offering to your native Country. It is a Debt we owe it, and great Men have gone before us in the ſame Way.* Ben. Johnſon, Milton, Butler, *Dr.* Wallis. *But in this there is* plus Operis quam Oſtentationis: *Great Labour, but little either of Praiſe, or Profit, and yet I have been told that* Jacob Tonſon *offered Mr* Addiſon *Three Thouſand Pounds to make an* Engliſh *Dictionary, and put it out under his Name.*

He was ordain'd a Deacon by Dr. *Wake*, then Biſhop of *Lincoln*; and after having taken his Degree of Maſter of Arts, was admitted to Prieſt's Orders by Dr. *Gibſon* his Succeſſor in that See: The Examination for Orders was very ſhort and ſuperficial, and by his Account of the Qualifications it is not neceſſary to conform to the Chriſtian Religion in Order to the Deaconſhip, or the Prieſthood' but to ſubſcribe (whether you have ſtudy'd the Matter, or believe it, or no) to the Syſtem of the Church; and the Expence of your Education is loſt, if you do not ſubſcribe. But, *if every Man is only oblig'd to ſubſcribe (according to ſome Doctors) in that Senſe which he thinks the moſt conſiſtent with the Scripture*; any Man may ſubſcribe on thoſe Terms; and 'till the Church of *England* herſelf declares in what particular Senſe any Candidate for Orders ſhall ſign her Decrees, that Senſe ſtands on equal Authority with that of any private Determination. Mr. *Henley* does not think he has revok'd that Subſcription, by taking his preſent Meaſures; ſo far from that, any Man may with a ſafe Conſcience, at any Time make ſuch a Subſcription: And this is by him offer'd as one Topic for a publick Diſputation.

Mr. *HENLEY* form'd an early Reſolution to improve himſelf in all the Advantages of Books and Converſation the moſt effectually, on the firſt Opportunity, at *London*. But he laid the Baſis of future Proficiency in aſſiſting at the Curacy of his native Town; where he preach'd many occaſional Sermons, as well as thoſe in the uſual Courſe of the Pulpit; particularly one, at the Aſſizes at *Leiceſter*, before Mr. *B. Dodd* and Mr Juſtice *Prat*: He then gave a voluntary Warning for the Choice of a new Maſter and Curate, and came to

Town, recommended by above 30 Letters from the moſt conſiderable Men in the Country, both of the Clergy and Laity, but againſt the Inclination of his Neighbours, and his School, which was now as from his firſt Entrance upon it, ſtill advancing: And his Method being eſtabliſh'd and approv'd, one of his own Scholars was appointed to ſucceed him.

IN Town, he publiſh'd ſeveral Pieces, as a Tranſlation of *Pliny*'s Epiſtles, of ſeveral Works of *Abbé Vertot*, of *Montfaucon*'s *Italian* Travels in Folio; and many other Lucubrations: His moſt generous Patron was the Earl of *Macclesfield*, whom he always found one of the greateſt Encouragers of Arts and Learning in this Age, which affords ſo very few Patrons, or Men of real Genius and fine Taſte: His Lordſhip gave him a Benefice in the County, the Value of which to a Reſident would have been above 80 Pounds a Year; he had likewiſe a Lecture in the City; and preach'd more Charity-Sermons about Town, was more numerouſly followed, and raiſed more for the poor Children at thoſe Sermons than any other Preacher, however dignify'd, or diſtinguiſh'd: This Popularity, with his enterprizing Spirit, and introducing regular Action into the Pulpit, were the true Cauſes, why ſome obſtructed his riſing in Town, from Envy, Jealouſy, and a Diſreliſh of thoſe who are not qualify'd to be compleat Spaniels.

FOR there was no Objection to his being toſs'd into a Country-Benefice by the Way of the Sea, as far as *Galilee* of the *Gentiles*; (like a Pendulum, ſwinging one Way as far as the other.) Two preſent Convocation-Men, Mr. *Ellis* and Mr. *Barnard*, with Dr. *Pearce* Vicar of St. *Martin*'s, ſign'd his Credentials. He was employ'd as an Aſſiſtant Preacher by Dr. *Burſcough*, now a Biſhop, by many who are of the firſt Rank in the Church, and the late celebrated Lord *Moleſworth* preſented him with a Scarf, as his Chaplain, with this Form, under his Seal.

U*NIVERSIS præſentes Literas inſpecturis, ſalutem. Noveritis me* Robertum *Vicecomitem* Moleſworth *aſſumere* Johannem Henley, *Clericum, in numeram Capellanornm meorum per præſentes; quarum vigore liceat eidem* J. Henley *omnia jura muneri tali conceſſa obtinere; illudque Univerſitatibus quibuſcunque atteſtor per præſentes dat. Sub manu ſigilloque meo ad Arma* 24 Die Martij, Anno Domini 1721-2, Anno*que Regni Regis* Georgii, *ſeptimo.*

Moleſworth.

BUT when he preſs'd his Deſire, and promiſe from a great Man of being fix'd in Town, it paſs'd in the Negative,. He took the People too much from their Pariſh-Churches; and as he was not ſo proper for a *London* Divine (in the *Speech*, not the *Sentiments* of one who had engaged to place him there,) he was very welcome, notwithſtanding all Difficulties, to be a *rural Paſtor*.

BUT it was not for a ſecond Ruſtication, that he left the Fields and the Swains of *Arcadia* to viſit the great City: And as he knew it was as lawful to take a Licence from the King and Parliament, at one Place as another, at *Hicks*'s *Hall*, as at *Doctor*'s *Commons* (ſince the miniſterial Powers of this Kingdom are, and ought to be Parliamentary only; another Point which he offers to a publick Diſputation,) he freely, without Compulſion, or being deſir'd, or capable of being compell'd to reſide in the Country, gave up his Benefice and Lecture, Certainties for an Uncertainty, believing the Publick would be a more hoſpitable Protector of Learning and Science, then ſome of the upper World in his own Order.

HERE he has been as much aſſaulted in Pamphlets and publick Papers, and with Scandal and Aſperſion in private Converſation, as if he was prime Miniſter, and was to anſwer for all the Sins, both of Church and State.

THE Truth and Excellency of his Platform (as it lies in the Plan of the ORATORY) have not been conteſted. Nor its epiſcopal Authority, ſince the Biſhop, or Archdeacon are oblig'd by Law to regiſter it, and it is, accordingly, ſo regiſtred; none can deny the

Liberty of Conſcience, which is the Ground of the whole Reformation; nor the Juſtneſs of appealing to the moſt unanimous Conſent of the primitive Church; nor the Want of a more compleat Inſtitution in Learning and Theology, than is extant in this Iſland; for all which this Plan would provide.

BUT that he ſhould have the Aſſurance to frame a Plan, which no Mortal ever thought of; that he ſhould ſingly execute what would ſprain a Dozen modern Doctors of the Tribe of *Iſſachar*; that he ſhould have Succeſs againſt all Oppoſition; challenge his Adverſaries to fair Diſputations, without any Offering to diſpute with him; write, read and ſtudy Twelve Hours a Day, and yet appear as untouch'd by the Yoke, as if he never wore it; compoſe Three Diſſertations each Week, on all Subjects, however uncommon, treated in all Lights and Manners by himſelf, without Aſſiſtance, as ſome would detract from him; teach in one Year, what Schools and Univerſities teach in Five; offer to learn —— to ſpeak and —— to read; not be terriſy'd by Cabals, or Menaces, or Inſults, or the grave Nonſenſe of one, or the frothy Satyr of another; that he ſhould ſtill proceed, and mature this bold Scheme, and put the Ch— and all that, in Danger;

THIS Man muſt be a — a — a — a — *&c.* A Complication of all the Names that were ever furniſh'd by the *ſplendida Bilis*:

He can have no one good Diſpoſition, he DOES ALL for Lucre, while ſome DO NOTHING for it: He *will* endeavour to talk Senſe himſelf, and bring others to that odd Turn, not in the leaſt Reflecting, how we are hurt by it: In ſhort, it is inſupportable; and if ſome Courſe be not taken, what is founded on a Rock may have the Fate of the Ediſtone.

SUCH have been the Reaſonings, and cool Speculations of many Objectors to Mr. *Henley* and his Plan: But now the Tempeſt is ſomething more compos'd. It was projected to deliver him to the ſecular Arm; for that End, * * * *

THE Gaieties of Youth and Converſation are often an Effect of Vivacity and Fire, which is corrected by Years and Experience; St. *Athanaſius*, St. *Auguſtin*, St. *Ambroſe*, *Euſtathius*, *Luther*, *Calvin*, Numbers of grave Biſhops, and weighty Men, have been charg'd with them, but the Sins of the elder Clergy would fill more Volumes than thoſe of the Younger, or than their own good Works; and eccleſiaſtical Gallantry would be, perhaps, the moſt copious Topic of ecleſiaſtical Hiſtory.

Mr. *HENLEY* has given in his Youth more Demonſtrations to the Publick of his Induſtry and Deſire to improve himſelf and the World (in Proportion to his Years, and Opportunities) than all his *Antagoniſts* put together.

BY ſome his Manner of Conducting his ORATORY has been cenſur'd; but was he to admit all that Concourſe indifferently to the Doors of his Pews, which are known to follow him, they who take Seats by the Quarter, or come occaſionally, could not enter them: Charity-Sermons are here often preach'd for the Relief of the Poor; and the great Expences in all Incidents, beſides the Time and Labour, always employ'd in this moſt extenſive and toilſome Undertaking, all lying upon himſelf, this Way of ſupporting it is neceſſary: The Clergy will demand and proſecute for their Pay, whether they deſerve it, or no; his return for his Pains and Endeavours to Merit is precarious, accidental, and at the Mercy of all Mankind; tho' as his Method is free from Compulſion, it is abſolutely Primitive. A more ſtrict Attention than is uſual is ſhewn to his Preaching; and the greateſt, moſt polite and learned Perſons are frequently preſent.

HIS Diſcourſes are clear, full and diverſify'd according to his Subject. His Academical and Theological Lectures are a rigorous Enquiry into the Truth of the Queſtion propos'd, to inform and convince; his Sermons and Orations are more Rhetorical and Perſuaſive; his Speaking is peculiar to himſelf, and natural. If any object to a Fault, he is deſirous to repair it, or to juſtify himſelf in a publick Diſputation, according to the Rules of Diſputing, in any religious Aſſembly, as well as in the ORATORY.

To conclude, he ſeems as determinate in his Reſolution, as he is impartial in his Way of Thinking: He is not to be intimidated, or chill'd, ſince the World is never ſteady to itſelf, and one Viciſſitude is compenſated by another; he improves daily in all Acquirements of an univerſal Scholar, as well as in the Approbation of his Hearers, and it is my Opinion that all Perſons who fairly and candidly judge for themſelves, are in their Minds, Friends to his Plan, whatever they may ſometimes expreſs, or act in Relation to the World.

The Diſputations and Conferences of the ORATORY are propos'd on a more rational Foundation, then has been offer'd; the Rules are ſelf-evidently right themſelves, and deſign'd to bring every Point in Queſtion to the Deciſion of Self-Evidence. But whatever Diſputations, or other Performances of the ORATORY may be here after publiſh'd by any but himſelf, are ſpurious, an Impoſition on the Publick, and an Injuſtice to him; he is willing to encourage ingenious and learned Men in theſe Exerciſes of Reaſon, and to make them a prevailing, as well as the moſt uſeful Entertainment. And if any Man objects, that he concerts a Diſpute, and ſees the Arguments of an Opponent, let him bring his Propoſition to Mr. *Henley*, fix his Time for a Diſputation himſelf, on a Month's Notice (his other Affairs being numerous, and requiring Time) and try him without letting him ſee his Arguments: A Detraction of this Kind cannot be otherwiſe confuted.

HE does not doubt, but ingenious Gentlemen approving this Method, it will anſwer all their Purpoſes: And if he rewards any Perſon for his Diſputation, and for his Copy, that Perſon is oblig'd to him, and ſo is the World for the Improvement and the Pleaſure of Hearing it. Why ſhould not good Senſe, Reaſon, Learning and Politeneſs be encourag'd, as well as inferior Entertainments? What one Man in *England* profeſſes to have the Spirit of encouraging Literature, but this Gentleman, in the utmoſt Extent of rational Liberty? And what greater Crime is it to contribute ſomething to animate the Parts and Merit of *Engliſhmen*, than Millions otherwiſe?

THEREFORE Mr. *Henley* would put ingenious Men on trying the Good-Nature of the World in this Method: As he is an *Engliſhman* and a Proteſtant, he inſiſts on the Right of Offering his Propoſitions for Diſputes and Conferences, and with a *Salvo* and Submiſſion to the Law, he intends to publiſh ſome Queſtions for Diſputations: Let his Detractors and Revilers ceaſe to be ſavagely ignorant, and let them confer like Men and Chriſtians: They confeſs by declining it, that he is right, and by this Conduct they own themſelves where ought to be pointed the Juſtice of the World.

THAT the Publick may not arraign him of too intereſted a Method of proceeding (tho' the whole Labour and Expence is inceſſantly his own) he has laid the Plan of a Society, into which, on very eaſy Propoſitions, Perſons approv'd may advantageouſly enter: This Deſign is now on Foot, and the Intereſt of it is encreaſing. I can vouch for the Authenticknes of any Particular, in this NARRATIVE; and as I have here repreſented Facts only, and what ſome have requir'd, no Apology is neceſſary, nothing is overſtrain'd in Favour of the Perſon, or the Undertaking, tho' many Things have been overſtrain'd to their Prejudice.

A. Welſtede.

A Specimen of his Coreſpondence with foreign *Literati* take in this Letter from the great *Montfaucon*, Printed more at Large at the Head of his Verſion of his *Italian* Travels.

Eruditiſſimo clariſſimoque Viro
Johanni Henleio
Bernardus Montefalconius
S. P. D.

TUAS, *Vir doctiſſime, accepi Literas, humanitate et obſervantia pleniſſimas, queis te Diarii noſtri Italici in Anglicanam hodiernam linguam interpretationem meditari teſtificaris. Hinc certe in me, immerentem licet, magnum honorem redundare intelligo; quod lucubrationes meæ in uſum totius Anglicæ gentis, ſtudio literarum per totum orbem celeberrimæ, transferantur.*

CÆTERUM, *Vir clariſſime, ſi quid ex luculentis tuis ſcriptis et operibus mihi tranſmittere dignatus ſucris, ut ſperare jubes, rem mihi pergratam perque jucundam feceris. Vale, Vir eruditiſſime, et rem literariam ornare perge. Dabam Lutetiæ undecimo Kal.* Sept. 1723.

P. S. It being one Point of Detraction from this Undertaking, that Mr. *Henley* borrows from Books, that commends his Judgment as well as his Genius, in ſtudying to improve upon all Authors and Subjects. No Man can think, converſe, or write in a learned, correct and elegant Manner without reading, and he entirely anſwers this Cavil by propoſing, that if any Perſon will ſingle out any celebrated Diſcourſe of an approv'd Writer, Dead, or Living, and will point out what he thinks excellent in it, and the Reaſons, he will ſubmit it to the World, whether the moſt fam'd Compoſitions may not be ſurpaſs'd in their own Excellency, either on that, or any different Subject.

A DEFENCE OF THE ORATORY,

In an Academical Diſcourſe, deliver'd at *Newport*-Market, by
Mr. *Henley*.

2 Cor. 6. 8, 9.

By Honour and Diſhonour, by evil Report and good Report, as deceivers and yet true; — as dying and behold we live.

ST. *Paul* is related, *Acts* 28, to have dwelt two whole Years in his own hir'd Houſe, and to have received all that came in unto him, teaching thoſe Things which oncern the Lord Jeſus Chriſt, with all Confidence, no Man forbidding him. This was at *Rome*, and doubtleſs was his Practice in his other Travels, there being the ſame Reaſon in the Thing to produce elſewere the like Circumſtances.

THIS avow'd Method of the great Apoſtle and Doctor of the *Gentiles*, was plainly in a literal Senſe, the Inſtitution of a Chriſtian ORATORY, and tho' he had the particular Inſpiration and Aſſiſtance of the Holy Ghoſt, tho' he had the utmoſt Fortitude, and the greateſt Talents, Human and Divine, tho' he had the moſt unblemiſh'd Conduct, yet we find him often complaining of the Oppoſition he met with in the Proſecution of his ſacred Purpoſe.

St. *PAUL* aſſures us, that Chriſtianity at its firſt ſetting out was ſeverely and roughly treated, and chiefly ſought to be undermin'd by Calumnies and Reproaches; it was charg'd with Novelty and Impiety: With being a mean, inferior, abject Inſtitution, not only uſeleſs and unſerviceable, but pernicious to the Publick, and the Cauſe of prevailing Evils and Calamities: Theſe were common Objections to it, both in the Time of St. *Paul*, and after it. He tells us the Chriſtians were look'd upon as the Refuſe of the World; a Gazing-Stock, a Spectacle to Angels and Men; that their Afflictions and Diſtreſſes were numberleſs; that without were Strifes, within were Fears; That they waded thro' Honour and Diſhonour, Perils in the City, and among falſe Brethren evil Report, as well as good Report; as Deceivers, and yet true; as dying, that is, appearing frequently, by the hard Treatment of their Enemies, under Circumſtances of the utmoſt Diſadvantage, almoſt ſinking beneath the Weight of repeated Injuries, and the Preſſures of the World; nearly becoming a Prey and a Triumph, a Subject of Inſult and wanton Oppreſſion; yet ſays he, behold, we live: We ſtill ſurmount the Waves of theſe bold and threatening Diſaſters; we are buoy'd up by a Spirit within, and from above, invincible; our Cauſe advances; even our Adverſaries multiply our Friends: They that greatly withſtand our Words from the Governor *Feſtus*, and *Diotrephes* who loveth the Preeminence, to *Alexander* the Copper-Smith, have not their envious and malicious Aim: We riſe above our Fate, we bravely daſh away the Surges that would overwhelm us; thro' that ſuperior Heaven-born Force, that inſpires and ſtrengthens us, we can do all Things; in the midſt of Storms we rejoyce, with Joy unſpeakable, and full of Glory, and are more then Conquerors.

ON this Platform St. *Paul* himſelf laid the Corner-Stone of the Chriſtian ORATORY. It is no new Thing, it ought to be no Shock, or Surprize, that Difficulties ſtart up, that Reproaches abound; it was ſo from the Beginning, and the Chriſtian Faith, like its Author, was made perfect thro' Sufferings. Crimes of the blackeſt Sort, as we ſee in the Apologies of the Fathers, were charg'd on the firſt Chriſtians; Sacrilege, Inceſt, promiſcuous Mixtures, Murder, eating the Fleſh of Infants; theſe, and other Imputations upon them often occur in the Remains of Antiquity; and a Defence of them on theſe very Topicks has been lately reviv'd. So that we are not to be damp'd at the Phantaſm of a Calumny, but examine its Weight impartially, and poize it in the Ballance of Equity.

WAS it a Conſequence that our bleſſed Saviour was a Blaſphemer and ſeditious, becauſe he was ſo arraign'd and ſtyl'd? That he was a gluttonous Man and a Wine-bibber, becauſe he was ſo branded? That St. *Paul* and the Apoſtles turn'd the World upſide down, and perplex'd Religion, becauſe it was ſo inſiſted upon by their Enemies? Theſe Queſtions might be much enlarg'd, and the Juſtneſs of a negative Reply to each of them, formidable and horrid as their firſt Look is, might with great Eaſe and Clearneſs be made evident.

AND if the Captain of our Salvation, the Companions and Meſſengers of our Lord, if St. *Paul*, if the antient Worthies of our Religion have been thus treated; if thoſe, whom we ſtill, not only eſteem, but reverence, but follow, but adore; if the Maſter of the Houſe has been thus try'd, ſhall be amaz'd and confounded at the like, in thoſe of his Houſhold?

IN General thereſore, the Shock is none: The conſequent Diſmay glides off: Let us now enter into a Detail, and repel the Charge after a View of the Forces.

THE firſt Point we will conſider is that of the Apoſtolical Conſtitutions: That there was a Book of that Kind and Title in the primitive Times is beyond diſpute; when the Apoſtles promulg'd, or diſpens'd thoſe Laws, they themſelves, in Perſon, or ſome undoubtedly then known, and allow'd to be deputed by them, were conſequently known and allow'd to have the Right of applying the Rule, and executing the Cenſure.

BUT what Perſon is now known, or allow'd to have an Apoſtolical Warrant? When any Law is to be put in Practice, in the moſt common Caſes, no Man will ſubmit to its being executed by one, who, he thinks and knows, has no Power to execute it. Be it ſuppos'd that a Man has broke a Law of this Nation, it is not every Subject, it is not every Perſon who is to be his Judge, and to puniſh him. Every Man is not a Law-Officer, or a Magiſtrate. We firſt deſire to know, or be appriz'd of the Perſon's Authority, and then we obey, if he has it, that Authority; but if he pretends an Authority, which he has not, he is puniſhable himſelf for aſſuming it, as well as the Offender of the Law, whom he wou'd chaſtiſe for breaking it.

THIS is the Point: When the Laws of Chriſt and of the Apoſtles are broken, who but God has the perſonal Right to judge, or inflict the Penalty? How can Apoſtolical Statutes be executed without Apoſtles, or Apoſtolical Deputies? Where is the Commiſſion, containing a direct Power, lodg'd now in certain Perſons to this Effect?

TO tell us that there is a Succeſſion of Men from the Apoſtles, is much the ſame as to tell us, that there is a Succeſſion of Men from *Adam*, from *David*, or *Solomon*. But how can we know what Powers, or Privileges any of theſe particular Men have from the Apoſtles, unleſs they exhibit their Warrants, or authentick and known Copies of Warrants from St. *Paul*, from St. *Peter* and the Reſt? 'Till then every Man has an equal, and none a particular Right to execute theſe Conſtitutions, or any Laws of Chriſt, none but God being Judge of them: There ought to have been an exact Regiſter kept of the expreſs Powers given in Ordination by the Apoſtles to their immediate Deputies, and ſo on to this Day, to make good a perſonal Claim of Right from the Apoſtles. But we have no ſuch Records appearing, and had Almighty God thought this a Matter of ſo great Importance and Obligation, as ſome would make it, he would not only have providentially kept to us ſuch a Record, but have afforded us Means to be duly convinc'd of it, ſince his Commandments are not grevious, and he does not intend to bind Impoſſibilities upon us; as it would be one to oblige us to own a perſonal Authority, in this Caſe, without making us able to diſcover it.

THERE are ſaid to be Numbers of Breaks, Uncertainties and Interruptions, in the very Hiſtory and Chronology of the Succeſſion from the Apoſtles. That Hiſtory itſelf, was it unqueſtionably clear, is in itſelf no Commiſſion. A Report of Facts as ſuch, is not a Delegation of Powers: Powers given, ought to be regiſter'd in Specific, diſtinct, and ſucceſſive Commiſſions; that no Man may be miſtaken about them, ſince any Man may pretend to them. But this is wanting, and it is happy for us in this Kingdom that no ſuch Powers can be pleaded, for the Conſequence might be the moſt Tyrannical Bloody Inquiſition, under the Mask of executing divine Conſtitutions.

THE Apoſtles were Men inſpir'd, and therefore as they had the extraordinary Aid of the good Spirit of God, to ſubmit to their Judgments was to ſubmit to God himſelf: No Man could be aggriev'd, or complain in obeying their Sentence: But at preſent, when Men uninſpir'd, and frail as ourſelves, would exerciſe their Power, and inflict their Penalties, we have not that Security that we ſhall be equally us'd; we know not how they will interpret a Law of Chriſt; or what corrupt Turn they will give to their own Proceedings, from Paſſion, or Deſign.

THIS would ſatisfy any ſuch Objection, but I advance farther; admitting the Divinity of the Conſtitutions, the Impoſition of them by a coercive Power has been ſo far from being allow'd, that the Contrary is the very Principle of our Plan, to propoſe, to recommend all Things, by Arguments of Reaſon and Perſuaſion, not impoſe them by Force, which in other Terms is call'd Diſcipline. Force in Religion is repugnant to thoſe Principles, and we are not to ſubmit to it: It is oppoſite to the Goſpel, and Example of Chriſt and his Apoſtles, and nothing that tends to it can be a Part of his Laws; it is contrary to the Rights and Liberties of an *Engliſhman*, which can bear no abſolute Authority in theſe Affairs but that of the juſt Laws of his Country. It is indeed contrary to the Law of Nature, and the moſt common and equitable Claims of Humanity.

THE Weight of this Argument is therefore that we propoſe the Conſtitutions, (ſuch as are thoſe of the Apoſtles, that is, ſuch as have the Criterion of their Age, and the collateral Evidence of the firſt Writers,) we do not impoſe them: We recommend them by Reaſon and Perſuaſion, not by a high Hand, by calling on eccleſiaſtical Officers, or the ſecular Arm, to put them in Practice: We are not to endure that Impoſition; and we are accountable to God only, either for keeping, or not keeping the Laws of Chriſt, not to any fellow Chriſtian whatever.

SUPPOSING that the Powers now given in Ordination were from the Apoſtles (which is not granted) yet even ſuppoſing that, a right to execute theſe Laws of Chriſt, is avowedly no Part of thoſe Powers given in Ordination: For there have been no Ordainers for above 1400 Years in the whole Chriſtian World, who have own'd, exercis'd, or given a Power to put theſe Laws in Execution; ſince the three firſt Ages, before *Conſtantine*.

BESIDES, they only bind ſuch as have apoſtolical Baptiſm and Orders; if apoſtolical Baptiſm was by Immerſion, and of ſuch only as gave ſome Account of their Faith; then both that, and Orders muſt be ſhewn to be expreſly and authentickly deriv'd from their Hands; otherwiſe no Perſons can be oblig'd by theſe Laws, which were given only to the Faithful; that is, thoſe who had Baptiſm from the Apoſtles, and to thoſe who had expreſs authentick Orders from them. And this is a Reaſon why they cannot now be impos'd, but recommended only, for the Want of proper Subjects to be oblig'd by them: Which are ſuch Perſons only as have Baptiſm and Orders expreſly and authentickly deriv'd from the Apoſtles: So that we are reſponſible for them to God only, they cannot by Man be forc'd upon us. And where there is no human Obligation to a Law, there can be none to the Penalty.

I ADD that there is no Copy of theſe Conſtitutions which has been here entirely receiv'd; we admit only thoſe particular Conſtitutions as Divine for which we have declar'd, not the Genuineneſs of any entire Copy of them; and as to the Canons call'd Apoſtolical we never receiv'd one of them. They may be ſaid to be an Abridgment of the Conſtitutions, to be equally done by *Clement*, to ſtand on the ſame Evidence, and the like, but as we never yet allow'd them to be ſo, they cannot be reckon'd to us as apoſtolical Canons.

I DO not mention here how contrary the Impoſition of ſome Copies of theſe Conſtitutions is to the King's Supremacy, to the Proteſtant Succeſſion, Intereſt and Principles; and to the fundamental Laws of this Kingdom: If they be impos'd, the whole Government muſt be alter'd, and the Life and Property of every Subject laid at the Mercy of thoſe who impoſe them: They make the King's Reign and Life precarious; for they make every King a Subject to the Impoſers of theſe Laws, as much as the meaneſt Perſon in his Realm: One of them in one Copy, ſays, That an irreligious Prince, that is, one who will not be of the Religion of theſe Conſtitutions, is no King, but a Tyrant: Another makes it Capital to diſobey ſeveral of theſe Laws; ſo that it makes it Capital for all Perſons, from the Monarch to the Peaſant to break them, all Perſons being conſider'd as equally Subject to theſe Laws; we cannot admit theſe to be Apoſtolical becauſe they contradict the Mind and Practice of the Apoſtles, and are deſtructive, not of this Kingdom only, but of all human Society.

THE Senſe of ſome of them is contended for in a Pamphlet entituled, St. *Clement*'s and St. *Irenæus*'s Vindication of them: In theſe Words, P. 17.

'WE have this Legiſlation of our Saviour, 'or his fixing ſuch Rules for the Chriſtian 'Church, illuſtrated by the like Legiſlation 'and Rules, given from God by *Moſes* to the '*Jewiſh* Church; with the making *Diſobedi*'*ence to thoſe Rules Capital*, and ſetting them 'down in the holy Books for greater Security. 'ALL WHICH *Clement* inſiſts upon, that 'Chriſtians might not be ſurpriz'd at the PA'RALLEL CONSTITUTIONS AND 'LAWS given them from Chriſt by his 'Apoſtles; nor wonder if VERY GREAT 'PUNISHMENTS were allotted to thoſe 'that ſhould be diſobedient to them, even un'der the Chriſtian Diſpenſation. Of which 'we have little, or nothing directly in our 'new Teſtament, but all of it is entirely and 'exactly agreeable to the Conſtitutions.'

THIS cannot refer to future Puniſhments, for it cannot be ſaid of them, that we have little, or nothing in our new Teſtament about them; it refers therefore to *preſent very great Puniſhments, parallel to thoſe of* Moſes, *and capi-*

tal expreſsly, on diſobeying theſe Laws: This is the Scheme of an Inquiſition, and oppoſite to the Rights and Liberties of Men, Chriſtians, *Engliſhmen* and Proteſtants.

WHAT I mean by the apoſtolical Conſtitutions is thoſe Laws which Chriſt gave his Apoſtles, to be promulg'd by them, and freely and voluntarily, without the leaſt Compulſion, or coerceive Power, to be receiv'd by thoſe to whom the Apoſtles preach'd; if any be call'd ſuch, that imply the leaſt Force on Mankind, or appear by the Nature of them to be later than the Time of Chriſt and his Apoſtles, thoſe I do not believe Apoſtolical, and thoſe which I do receive as ſuch, I entertain freely and will not ſuffer the Impoſition of them, in any Reſpect, or Degree, whatever; for I own no Judge in Spirituals, but God only, and thoſe who are ſet over me, by lawful Authority, to adminiſter and execute by my own free Conſent the juſt Laws of my Country.

ANOTHER Objection is a Quære, how a Lay-Man can officiate in ſacred Things, or ſupply the Function of a Clergy-Man in the Chriſtian Church.

THIS Quære was founded on a Note in the Rubricks of our Appeal, in which it is ſaid, that in the Want of a certain apoſtolical Miſſion, the officiating Miniſter might perform the Function.

AND I cannot better anſwer the Quære itſelf, than in the expreſs Words of the Articles of the Church of *England*.

THE 23d Article of miniſt'ring in the Congregation runs thus; 'It is not lawful for any 'Man to take upon him the Office of publick 'Preaching, or Miniſt'ring the Sacraments in 'the Congregation, before he be lawfully 'call'd and ſent to execute the ſame; and thoſe 'we ought to judge lawfully call'd and ſent, 'which be choſen and call'd to this Work by 'Men, who have publick Authority given unto 'them in the Congregation to call and ſend 'Labourers into the Lord's Vineyard.'

HERE, you ſee literally, that all are Miniſters lawfully call'd and ſent, who are publickly authoriz'd in the Congregation: Whether they have a certain apoſtolical Miſſion, or no: Publick Authority is all that the Church of *England* makes neceſſary, and we agree to this Article in our Rubrick. I have the ſame publick Authority with others, having been epiſcopally ordain'd, (as the Style is,) and likewiſe particularly authoriz'd by the State, and the civil Laws of this Kingdom.

SO that the Quære is ill put, how a Lay-Man can officiate, for according to the Article above, in Terms, he that is publickly authoriz'd is no Lay-Man, but a lawful Miniſter; and he only is a Lay-Man, who has not that publick Authority.

THE Rubrick aforeſaid was level'd againſt the unjuſt and tyrannical Pretenſions of ſome Men, over the Conſciences and Liberties of others, grounded on the Claim of an apoſtolical Miſſion. Whereas that is not thought neceſſary by the Church of *England* to make a Clergyman. Many particular Perſons think it neceſſary, and pretend to it, and call thoſe no Clergymen that want it, when they may really want it themſelves; and yet they ground many Encroachments and Injuries to Mankind on thoſe Claims. We affirm we have no ſuch apoſtolical Clergy, the Church of *England* herſelf, neither affirms we have, nor thinks it eſſential: We aſſert the ſame.

AND what ſhe decrees in her Articles, that publick Authority is ſufficient to make a Clergyman, or a lawful Miniſter, we alſo maintain and poſſeſs as amply as others.

AND I would remark, that tho' a certain apoſtolical Miſſion cannot be aſſential, if it be not to be had, yet he that has publick Authority, and what is call'd epiſcopal Ordination, and adheres to the Doctrine and Worſhip of the apoſtolick Age, and the primitive Church, is nearer an apoſtolical Miſſion, than he that is not ſo qualify'd. This is my Pretenſion, and this a Reply to the preſent Conſideration.

ANOTHER is the Caſe of a bad Miniſter officiating, with the Conſequence, whether God's Grace accompanies his Miniſtry, or whether the People be not in Fault, who joyn with him. This Objection has two Branches, whether the Effect of an evil Miniſtry be good, and who is an evil Miniſter.

THE Church of *England* in her Articles has anſwer'd the firſt Branch of this Objection; it is in the 26th Article, the Title is, of the Unworthineſs of the Miniſters, which hinders not the Effects of the Sacraments. It runs thus.

'ALTHO' in the viſible Church the Evil 'be mingled with the Good, and ſometime 'the Evil have chief Authority in the Miniſtra'tion of the Word and Sacraments, yet, foraſ'much as they do not the ſame in their own 'Name, but in Chriſt's, and do miniſter by his 'Commiſſion and Authority, we may uſe their 'Miniſtry, both in hearing the Word of God, 'and in the Receiving of the Sacraments.'

'NEITHER is the Effect of Chriſt's Or'dinance taken away by their Wickedneſs, nor 'the Grace of God's Gifts diminiſh'd from ſuch 'as by Faith, and rightly do receive the Sacra'ments miniſter'd unto them, which be effectu'al, becauſe of Chriſt's Inſtitution and Promiſe, 'tho' they be miniſter'd by evil Men.'

THIS is the Decree of the Church of *England* in Regard to evil Miniſters: She determines, that the divine Grace is not defeated by their Miniſtry, and in her Eye 'till they are depos'd by juſt Judgment, their Miniſtry is equally Valid with that of others: And therefore if they ſhould be depos'd by unjuſt Judgment, that is, by an incompetent Authority, or an unfair Conviction, they are ſtill Valid, and in her Opinion, not depos'd at all.

THEREFORE, if God's Grace attends the Miniſtration of evil Men, the People cannot be in Fault by joyning with them; nay, they muſt either joyn with Miniſters who have ſometime been ſaid to be evil Men, or elſe they muſt joyn with none at all: For what Miniſter has not been reported, on ſome Occaſion, or other, in his whole Life, by ſome Perſons, an evil Man? He may indeed be Good, tho' reported Evil; and he may be now Good, tho' at another Time eſteem'd bad; but if no Man, that has ever been call'd wicked, is to be joyn'd with, it will give a very ſhort Account of publick Devotion.

THE World is apt to miſconſtrue what is Evil, Bad, or Wicked, and who is an evil Man, or Miniſter; Malice, Injuſtice and Calumny are as Evil as any Sins they are apt to accuſe.

NOW one who has theſe Vices to anſwer for, let his Life and Character be never ſo ſaintlike, is criminal; for the Devil often transforms himſelf into an Angel of Light, and yet the Sins above mention'd are his peculiar Sins and Works; therefore it ought to be ſettled, who is a bad Miniſter, and who is his Accuſer, whether he be not more corrupt, in greater Inſtances.

IF it be alleg'd, that according to the apoſtolical Conſtitutions, a bad Miniſter is none at all, but defeats the Grace of God; it is reply'd that no Man is ſaid to be bad by thoſe

Conſtitutions, 'till he is convicted, as ſuch, by Men who have Authority to take Cognizance of Crimes againſt thoſe Conſtitutions. Only apoſtolical Biſhops ever had that Authority; and therefore it amounts to the ſame as the Article of the Church of *England*, that none can be by them depos'd, but by juſt Judgment, (which may be a Rarity) and in the mean Time, their Miniſtration is effectual.

NOR can that Church take Cognizance of any, but her own Miniſters; it is not in her Power to depoſe others; others have their own Churches, an Immunity and a Power equal to herſelf, and Freedom from any other Juriſdiction. It is our invaluable Happineſs, that we breathe in a free Country; we are not born Slaves, nor therefore ſhould wear a Chain we do not inherit.

ANOTHER Objection has been, that of *Arianiſm*; not founded on my Preaching, or Writings (which have never favour'd *Arianiſm*) but on a Miſconſtruction of ſome antient Doxologies and Creeds, the Uſe of which has been ſince explain'd to be occaſion'd by their being Primitive very long before the Birth of *Arius*; and yet left free, and not impos'd. That Opinion has not had Cauſe to prevail, Proofs of which have been known in this Aſſembly.

DISRESPECT to the Church of *England* has been, with ſome, another Imputation. But groundleſs, for we profeſs to joyn in her

Principles, as far as they are primitive. If our Principles, or Reaſonings, be in any Reſpects different, her Divines are at Liberty to confute them by ſuperior Learning and Reaſon. But all the Weapons hitherto employ'd againſt us have been only thoſe of Aſperſion AND VIOLENCE, which are not of Weight enough with conſiderate Men to deſerve a Reply.

IT is ſurprizing that the Uſe of unleaven'd Bread in the Euchariſt ſhould by any be ſaid to want original Evidence, when the Practice and Law of Chriſt is the beſt original Evidence. It has been debated indeed whether Chriſt eat the Paſſover at the ſame Time with the *Jews*, but at whatever Time the Paſſover was eaten, it was by the Law of *Moſes* to be eaten only with unleaven'd Bread. St. *Paul* implies this in his Alluſion to the Paſſover: And the Euchariſt was Part of the Paſſover made by Chriſt a Chriſtian Sacrament.

IT has been urg'd that we us'd in the former Edition of the Liturgy the *Jewiſh* Prayers in *Clement*, and ſuch Expreſſions as only they who had been *Jews* did uſe; ſuch as the God of *Abraham*, and the like.

BUT the Pſalms are daily read, which are all *Jewiſh* Prayers, and full of the like Expreſſions: The Preface to the 10 Commandments is *Jewiſh*: In the Office for Matrimony in the Church of *England*, the God of *Abraham*, *Iſaac* and *Jacob* is invok'd. They are our Fathers as well as the Fathers of the *Jews*; for to *Abraham* and the Patriarchs the Promiſe of Chriſt was made, and he is call'd the Father of the Faithful; *Matthew* beſtows a whole Chapter to prove that Chriſt was the Son of *Abraham*, and we, as Heirs with Chriſt of the Covenant made with the Patriarchs, may properly addreſs God, as the God of our Fathers who came out of *Egypt*. So that ſuch Language is very natural and proper in itſelf, and common in the Chriſtian Church; and as this is not fix'd to be neceſſarily us'd, ſo to uſe it on proper Occaſions may not be diſagreeable to the *Jewiſh* People, and may tend to influence their Converſion.

ON the ſame Ground it is, that we leave the Uſe of the common Creeds and Doxologies free, tho' we prefer and recommend the more Primitive; becauſe we would deal with others as reaſonable Creatures, and Fellow-Chriſtians equal with our ſelves. But they, who call the modern Worſhip Antichriſtian, Heretical, Apoſtate and Idolatrous, have not our Plea; they cannot at all uſe the modern Worſhip, but againſt their Principle, eſpecially, if, by calling on Authority in theſe Matters, they do expreſly own they are under that Authority.

ON the Whole, we prefer to all others the primitive Canons, Worſhip and Model; but we do that conſiſtently with the Rights of human Nature, the Privileges of our Fellow-Chriſtians, and the Laws and Intereſts of our

Country. We allow no Force in Religion: nor that we are accountable for it to any but God: Our Deſign is the utmoſt Perfection of Reaſon, Virtue, Piety aud Literature, with the moſt aſſiduous Labour; without Tyranny, Slavery, Brutality, or the Miſeries that flow from them. Miſrepreſentation and Injuſtice, are all that have been employ'd againſt this Intention; and they really give us both Strength and Honour, by implying that no other Weapons can be employ'd.

THE Charge of Schiſm we anſwer by the ſame Arguments, which the Church of *England* uſes to anſwer the ſame Charge of Schiſm from the Church of *Rome*, but that Accuſation is the more unkind, as we intend to make the ORATORY a General Chapel of Eaſe to all the Churches in *London* and *Weſtminſter*.

BEING qualify'd by the Act of Exemption is no Imputation on us, but would be rather an Inſult on the Parliament, that paſs'd that Act, and an equal Objection to the Church of *England*, which has qualify'd itſelf by the Act of Uniformity, only with this Difference, that the Toleration-Act was paſs'd with the Conſent of the Biſhops of the Church of *England*, and the Act of Uniformity (it is ſaid) was paſs'd at firſt without the Conſent of any Biſhop at all: For then, it is reported, that the Popiſh Biſhops either abſented, or were diſqualify'd to ſit in the Houſe, or could not, by their Religion, nor did vote for the Uniformity-Act, and not one Proteſtant Biſhop was here in being.

THERE may be, as ſome imagine, another Difference; the Toleration-Act may be thought more ſuitable to the Maxims of the Proteſtant Religion, and the Reformation, than the Act of Uniformity. For it is the Principle of Proteſtantiſm, that one Chriſtian has no Dominion over the Conſcience of another: And this was the Ground of the Toleration-Act; but this Principle is not, by ſome, eſteem'd to be ſo properly conſulted in the Act of Uniformity, which eſtabliſhes a Dominion of Men over the Conſciences of others; this was done before by the Church of *Rome:* She call'd in the ſecular Power to impoſe an Uniformity in Religion; it is her Principle and her Practice; but it may, perhaps, ſeem a ſurprizing Way of reforming from her, by the ſame Mens continuing her Principles and Practices (without her Pretenſions) who profeſs, as Proteſtants, to oppoſe her Principles and Practices.

THE Manner of ſupporting this Affair is by free voluntary Contribution: And there lie far more Exceptions againſt Church Revenues than againſt that Method.

BY the Law of *England*, every Spot of Ground in this Iſland is a Point of civil Property, and belongs to ſome Proprietor, excluſive of others, ſince two Perſons cannot have one and the ſame Right by Law to ſtand on the ſame Ground; that is a Contradiction in Terms, and no Law can reconcile it. There is not a Foot of Ground in this Place, that is not appropriated for the Uſe of the Congregation and Academy: And no perſon has a Right to ſtand on any Ground in any Aſſembly, religious, or civil, without the Conſent of the Proprietor.

THAT Conſent is imply'd in the Statute, if ſuch a one ſubſiſts, which requires all Men once a Month to go to ſome religious Aſſembly; that is, to obtain the Leave of the Proprietors for that Purpoſe. For it did not intend to break in upon the Property of that Aſſembly; and the Act of Exemption, made in Favour of religious Congregations, cannot be conſtru'd to their Prejudice. That Act does not enjoyn even that the Doors ſhall be open (tho' all here are ſo except the Seat-Door, which a Man muſt be in the Chapel, before he can approach) nor that any Man whatever ſhall have a Right to enter, or behave as he pleaſes; theſe are no Parts of that Statute, nor can any Conſtruction of this Kind be built upon it. By the ſame Reaſon that any Man will ſtand upon, or poſſeſs a Foot of Ground, which a Proprietor has declar'd to be reſerv'd for his SOCIETY, and which therefore is juſtly appropriated, he may, on the ſame Score, enter and poſſeſs an appropriated Seat, even by removing thoſe who are placed in it, which is not right, nor therefore would be the other Pretenſion.

WHATEVER contradicts the early Prejudices, the ſettled Intereſts, and ſiniſter Views of Men, will naturally be oppos'd and blacken'd by all Artifices, in publick Papers, and in Converſation: But let any Man oppoſe, or object to our Plan; there the Force of our Adverſaries ought to be pointed; the reſt is Perſonal, and foreign to the Queſtion. It ſhould rather excite the Curioſity of all, who may be inclin'd to think hardly of us, from the Arts and Malice of others, to convince themſelves at the ORATORY fairly, whether we deſerve the Obloquy. We profeſs there to treat juſtly of Subjects which others are ty'd up from diſcourſing juſtly upon, and to place them every Way in a more ready and advantageous Light, with a Variety ever new, and aim'd to be the moſt Perfect, as well as the moſt agreeably Uſeful. This is not the uſual Reſpect paid to the World in other Auditories; and this Truth and Perfection we ſo ſeverely labour to attain, is a Plea to all Perſons in our Fovour.

THAT the Freedom of reaſoning upon and canvaſſing impartially all Subjects in this Inſtitution may be of evil Conſequence, and corrupt the Minds and Principles of the Hearers, is no juſt Allegation againſt it. For the freeſt Reaſoning can be no Jnjury, but a Service, to the Intereſt of Truth; and without it, Truth can never be found, nor promoted. But bringing Men to think rightly will always be reckon'd a Depraving of their Minds by thoſe who are deſirous to keep them in a Miſtake, and who meaſure all Truth by the Standard of their own narrow Opinions, Views and Paſſions. This is properly corrupting the Mind, whereas impartial Reaſoning gives it an exact Byaſs and makes it leſs obnoxious to Error and Impoſition. The Principles of this Inſtitution are thoſe of right Reaſon, the firſt Ages of Chriſtianity, true Facts, clear Criticiſm and polite Literature; if theſe corrupt the Mind, to find a Place, where the Mind will not be corrupted, will be impracticable. If any different Objections of Weight ſhall be advanc'd, they ſhall be occaſionally clear'd: This is ſufficient for our firſt *Apologetic*; the Shield is unpierc'd; and the Principles of our Cauſe ſtand firmly on the Baſis of Reaſon and Truth, Virtue and Religion.

AN IDEA OF *What is intended to be taught in the* Week-Days *univerſal* Academy.

THE Advantages propos'd in this Undertaking are to provide a Remedy for the Inconveniencies, Defects and Difficulties complain'd of in other Methods, and to teach indifferently Perſons of all Ranks, Ages, Conditions and Circumſtances, either ſingly, or in Claſſes, in Proportion to their Genius and Application, by proper Maſters, under my Inſpection, what they deſire to learn in all Parts of divine and human Knowledge, Languages, Arts and Sciences, in the moſt conciſe, juſt, elegant, agreeable, and perfect Manner. The Hours will be freely appointed; a certain Number of Leſſons, Examinations and Exerciſes will be allotted to each Point; the Inequality of Senſe and Memory will be anſwer'd by repeating them; the Conduct will be by a natural and regular Converſation, minuted, under an Engagement not to communicate, or divulge the Method of Teaching. This Scheme will bring Home to any Perſon all the Benefit of Schools, Univerſities, Tutors, Academies and Profeſſors, with more than can be reap'd from them; not only to Gentlemen, and thoſe who are train'd up to the Law, Phyſick, Divinity, and the like; but they who want Leiſure, Opportunity, or Ability, to take other Methods, or are deterr'd from them, or for any Reaſons unwilling to learn elſewhere what they would rival others in, or would know for their private Improvement and Satisfaction (as for Inſtance, if a Gentleman would underſtand Divinity, or a perfect Courſe of School, or Univerſity Learning; or if any other Perſon would have the like, in the moſt eaſy and compendious Inſtitution) it will be readily afforded in this Platform. The Branches are to read, judge, compoſe and apply to practice, or to human Life.

1. To read and judge a *Latin*, or *Greek* Author.

2. To read the *Hebrew* Bible.

3. To read the *Rabbinical* and *Talmudical Hebrew*, and the common Hands of the *Spaniſh*, *Italian* and *German Jews*.

4. To know the *Jewiſh* Religion, Hiſtory, Correſpondence, Politicks and Meaſures from all Antiquity to this Day.

5. The ſame in any different Religion, for the Inſtruction of Perſons profeſſing each Religion, or of others.

6. To read and judge an Author in any eaſtern, northern, or ſouthern Tongue beſides thoſe mention'd, as *Arabic*, *Armenian*, *Perſian*, *Saxon*, high and low *Dutch*, *Engliſh*; all the northern Dialects, *French*, *Italian*, *Spaniſh*, *&c.*

7. To read and judge of Manuſcripts, Court Inſtruments and Records in all Languages.

8. The Arts of ſhort Hand, Cyphering and De-Cyphering.

9. To write and ſpeak elegant *Latin*, *Engliſh*, &c. and to maſter any Part of the *Belles Lettres*.

10. To make a Theme, which is the Foundation of all beautiful Proſe-Diſcourſes.

11. To judge of any Compoſitions, Works, Books, Writings, *&c.*

12. To judge, and compoſe in Poetry of all Kinds, according to the Light and Force of the Perſon's Genius.

13. To think rightly, and ſpeak readily on any given Subject.

14. To invent and plan happily a Subject, and compoſe well an Oration, Lecture, Sermon,

mon, Declamation, Diſſertation, Epiſtle, Dialogue, Theſis: Or any Work in Proſe, in the ſerious Vein, or in that of Ridicule, Humour, Wit and Fancy

15. To get off, and ſpeak well, any Work for the Publick.

16. To know the Globe, Aſtronomy, Aſtrology, Geography, Navigation, the projecting of Maps and Charts for Land and Sea, *&c.*

17. Natural Hiſtory, General and Particular.

18. All the Parts of the Mathematicks, Simple and Practical.

19. A Courſe of true Univerſity-Learning, experimental Philoſophy, *Materia Medica*, the Principles and Practice of Phyſick, Anatomy, Botany, ſecret Chimiſtry, *&c.*

20. Law of Nature, Nations, Civil, Canon, Common, Statute, in Theory and Practice; Style and Practice of each Court; Art of Pleading, knowing the Difficulties of the Law, and executing the Profeſſion.

21. The Number, Schemes, Intereſt, Strength and Meaſures of Parties, Nations, Courts, Bodies of Men, Ballance of Power, Trade, *&c.*

22. To teach thoſe that deſire it, what Religion is in Fact, and what it is in Truth; the Faculty of Praying, Preaching, Diſputing, Conferring, Reſolving Caſes of Conſcience, Catechiſing, Viſiting the Sick, preparing for the Sacrament, Underſtanding the Bible and

Chriſtianity; Knowing the Right and Wrong of any religious Profeſſion, and all the controverſial Parts of it.

23. Practical Life, in all Circumſtances: Rhetorick, addreſſing the Paſſions; negotiating, excelling any Perſon in his own Way; improving and perfecting the Arts and Sciences; converſing, diſputing, and managing a Controverſy, imitating and ſurpaſſing an Author, knowing the Secret and Ultimatum of Perſons and Societies, and the Craſt of Profeſſions; and to be form'd for any Part, or Function of Life.

24. Knowledge of Books, and Diſpoſition of Libraries.

THIS is the Platform of the Inſtitution deſign'd; ſome Heads may be omitted, but what may be hereafter added, will be found reducible to ſome of theſe Chapters. The Thing is left to ſpeak for itſelf, the Execution, it is hop'd, may juſtify the Scheme.

TO remove all Prejudice on the Score of Religion, no Perſon will have any Suggeſtions given him on that Head, which he himſelf, or thoſe entruſted with the Care of him, ſhall not diſtinctly and expreſly deſire, and no farther.

J. H.

6 MA 50

PLAN

OF THE

ORATORY, 1726.

BRITISH MUSEUM

THIS is an eccleſiaſtical inſtitution; but, ſince the holy Bible and theology cannot be underſtood without the other arts and ſciences, it will alſo take in, on a religious footing, an academy of the ſciences and languages: the whole deſign being calculated to the utmoſt elegance and perfection, of any in the kind, that have appear'd.

The fundamental authority of it as a Church, will be the ſame (to ſpeak no higher at preſent) with that of all the modern Churches, i. e. a legal liberty of private judgment in religion; this is the very principle of the reformation, the baſis of all the proteſtant intereſt, and is thought the moſt valuable branch of the freedom of our conſtitution.

It is no party-affair; it is intended to be a peculiar laſting honour, entertainment, and intereſt to our country; and the attendance, aſſiſtance, conduct, and ſucceſſion of it, are undertaken to be regulated by the application and proviſion of the inſtitutor.

I. As a CHURCH.

Its principles are, 1. In belief, a liberty of conſcience from all ſecular reſtraints. 2. In morality, the religion of nature, of which revelation, in this reſpect, is only declarative. 3. In hiſtorical, or reveal'd religion, that of the primitive church, in the firſt ages. Its view is, impartially to examine the pleas of all religions, propoſing that as the trueſt Standard and Center of Union.

Its Service is, 1. In the model, primitive. 2. In the language, entirely ſcriptural. But ſometimes the primitive Liturgies ſhall be perform'd. Perſons, who have been eminent in, or great patrons of arts and literature, if they have been virtuous, or penitents, ſhall be commemorated.

The religious inſtruction, 1. In the ſermons, ſhall be perform'd with the moſt exact compoſition, ſpeaking, and action. 2. Both in the ſermons and lectures, ſhall take in the whole circle of divinity, regularly, faithfully, clearly, and elegantly repreſented. In the morning, a ſermon will be deliver'd; in the evening, a lecture will be read: the former on ſome part of practical theology, the latter, on the critical, hiſtorical, ſpeculative, or literary parts of it.

II. As an Academy of the ſciences and languages, on the bottom above-menmention'd.

Its general deſign is, 1. To ſupply the want of an univerſity, or univerſal ſchool in this capital, for the equal benefit of perſons of all ranks, profeſſions, circumſtances, and capacities: to rectify the defects, remove the pedantry and prejudices, and improve on the advantages of all the uſual methods of education, and inſtitution, common, ſcholaſtic, or academical; domeſtic or foreign: to give the readieſt inſtitute to the three learned faculties, and the ſervice of church and ſtate, as well as all uſeful and polite functions: to celebrate all ſcholaſtic and academical exerciſes, orations, declamations, diſputations, conferences: communication of letters of correſpondence with great men, and learned bodies; as alſo of obſervations, diſcoveries, improvements, and experiments: courſes, and praxes in the arts and ſciences, for knowledge, buſineſs or accompliſhment; and meetings of the moſt eminent perſons in all liberal profeſſions and faculties: to lay a ſcheme for the beſt encouragement of men of merit, parts, and learning, to form an amicable ſociety on the moſt polite principles; and promote the juſteſt turn of free impartial thinking on all occaſions, in order to retrieve and exalt the genius of Britain.

In particular, it is more eſpecially deſign'd, 2. To lay a foundation for the long deſired Engliſh Academy; to give, by juſt degrees, a ſtandard to the Engliſh tongue: to clear, regulate, aſcertain, and digeſt the Engliſh hiſtory: to revive an antient Athenian and Roman ſchool of philoſophy, rhetorick, and elocution; which laſt is reckon'd among the Artes perditae: and to afford the beſt and readieſt lights on all curious or occaſional topicks.

For this end, at firſt, once a week, there will be a reading on ſome learned or polite ſubject, form'd on the moſt natural deduction, to compleat a courſe of human knowledge, in the moſt juſt and regular method, &c.

LAWS

OF THE

Conferences of the ORATORY.

1. THE only deſign of a conference, is to ſearch the truth of one ſingle propoſition, by a mutual free communication of ſentiments in an amicable manner, as far as the church and ſtate have thought fit to allow the ſearch of truth.

2. The difference between a conference and a diſputation is, that in the latter, only two are engag'd, and a moderator; in the former, more, ſtill with a moderator, who ſhall always be the founder of this inſtitution, or one appointed by him, or with his conſent.

3. Whatever is ſaid ſhall be reduc'd to a ſelf-evident propoſition, as near as poſſible.

4. Every propoſition, proof, query, opinion, quotation, reference, ſhall be written down by the moderator in his journal.

5. It ſhall not be eſſential to clear or ſettle, or ultimately to anſwer any point at the time when it is firſt propos'd; but an agreed time ſhall be minuted down for the clearing of it, either fully, or in a certain degree, proportion'd to the nature of the difficulty.

6. No digreſſion from the point propos'd, no perſonal reflexion, no calumny, nothing indirect, captious, unfair, inſidious, or enſnaring; nothing that is prejudic'd or paſſionate, ill-bred, malicious, ſophiſtical, or equivocating; no jeſts, puns, turns of wit, drollery, ridicule; nothing but what belongs ſtrictly to the point, ſhall be allow'd or anſwer'd.

7. As only the perſon that ſpeaks knows what ideas he annexes to his own words, ſo he ſhall explain his own terms.

8. Every man's explanation of his terms ſhall be minuted; and the determinate meaning of each word be ſtated and agreed, before any propoſition ſhall be the ſubject of a conference.

9. The number of thoſe who confer ſhall not exceed twelve; nor the neceſſary time of each conference be above an hour.

10. The buſineſs of the Moderator ſhall be to ſee, that the propoſition be ſtated, the preciſe meaning of each word clear'd, to call for, and minute down, the opinions, queries, reaſonings, &c. of thoſe who confer: recapitulate the force or ſum of the arguments alleg'd, execute the laws of the conference: and if requir'd, to be alſo a member of each conference, aſſiſting at it, with the reſt.

11. The ſubject of the ſermon, lecture, or diſcourſe of the Oratory ſhall be, or yield the

ſubject of the conference, as a theſis to it: which muſt be heard by thoſe who confer.

12. Perſons of all religions and opinions ſhall be at liberty to maintain their own, or oppoſe others, with a ſalvo to the laws of the kingdom.

13. All propoſitions ſhall be clear'd in the moſt natural, diſtinct, regular, and mathematical method, by an orderly ſeries of ſelf-evident truths, according to the nature of each ſubject.

14. If any perſon propoſes a particular ſubject, a proper time ſhall be agreed and minuted to confer upon it.

15. A miſtake, an overſight, a forgetfulneſs, or bringing inferior reaſons, ſhall be no diſgrace; but to maintain a point, when thoſe reaſons are ſhewn to be inferior, ſhall be infamous.

16. He that is guilty of ill behaviour ſhall be obnoxious to the proprietor of the Oratory, as a diſturber of his aſſembly.

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Speci-

Specimen of a Conference.

1. Propoſition given out at the table, where only thoſe who confer are to ſit.

2. The terms ſtated, and explain'd.

3. The connexion of them inveſtigated cloſely and mathematically.

4. Opinions of each propos'd on each ſtep of the inveſtigation.

5. Debates and diſcourſes on thoſe opinions, when requiſite; ſhort and to the point.

6. Queries, doubts, difficulties, objections, propos'd, ſtated, argu'd, reſolv'd, or minuted for farther reſolution: No contention for victory, deciſion, or malice, but truth only.

7. What is as ſelf-evident as the thing will allow, put down as concluded, and demonſtrated; and its truth found.

8. What is not ſo, put down for farther inveſtigation.

9. No man's mere authority taken for a reaſon, in it ſelf, any farther than there is a juſt reaſon to ſupport it.

10. Theſe articles to be read before the conference.

The Laws of the Diſputations of the Oratory, form'd on thoſe of the Conferences.

BRITISH MUSEUM

1. THERE are two Methods of diſputing, the *Socratick*, in Dialogue; and the *Logical*, by *Syllogiſms.*

2. The Diſputants may agree on either Method, or mingle both.

3. In the *Socratick* Way, a Syllogiſm, Categorical, Disjunctive, or Hypothetical, may be demanded, to prevent irregular Concluſions.

4. In both, the Queſtion ſhall always be fix'd, put down in Writing, and the Terms ſtated, explain'd, and anſwer'd, and that Explanation written down, for the Standard of the Diſpute.

5. The Queſtion ſhall be a ſingle Controverſial Propoſition.

6. As the moſt learned, or technical Language, without Reaſon, is mere ſound, and foreign to any Queſtion whatever; and as he only, who uſes ſuch Language can really and ultimately know what particular Ideas he annexes to his own particular Words, ſo each Diſputant, in theſe Caſes, ſhall always, and immediately explain his own Terms; otherwiſe the Queſtion itſelf will be loſt, and the only Queſtion will be who can beſt puzzle and confound both that and the Auditory; which will defeat the End of the Diſputation.

7. Every Auditor ſhall be well behav'd: None ſhall any way tamper, or interfere with the Diſpute, on Pain of Breach of good Behaviour, forfeiting his Place, and ſuſpending the Diſpute.

8. No Diſputant ſhall uſe Expreſſions foreign to the Queſtion, to ſhew his own Wit, Malice, or Paſſions; not himſelf, or any perſonal Words, being the Point in View, but the Truth of the Queſtion only. The Reſpondent is not bound to prove his Queſtion, but to deny the Opponent's Arguments againſt it; the Opponent, as ſuch, undertaking the Burden of Proof againſt his Queſtion. The Reſpondent may repeat the Streſs of the Opponent's Argument, and then form his Anſwer. He denies the firſt, or ſecond Propoſition, or the Conſequence, or the Disjunction; and the End of all Diſpute, is when a Thing is brought to a plain ſelf-evident Contradiction in Terms, in one Propoſition, prov'd by a Categorical Syllogiſm. An Argument, or a Denial, may be enforc'd, or illuſtrated. Every Idea, Word, Propoſition, or Argument, ought to be made as

determinate, diſtinct, and ſelf-evident, as poſſible.

9. The Moderator is to execute the Laws of the Diſputation, but not to be a Diſputant, or final Judge. He is to call for, THE TIME. THE QUESTION. SENSE. ORDER: If the Time of dwelling on an Argument (which is to be about 5 Minutes, unleſs more be agreed on) be exceeded: If any Words be us'd, not to the Queſtion; or if more remote, or technical Language be not immediately explain'd. And if the Diſputants, or Auditors, misbehave: And all ſhall aſſiſt, or not hinder him, in executing theſe Laws, which are ſo eſſential, that he who breaks them breaks the Diſputation.

10. The Scheme of the Whole is,

I. The Queſtion, or Queſtions.

II. The Reſpondent's Theſis.

III. The Queſtion repeated by the Opponent.

IV. The Opponent's Arguments, } And Illuſtrations, or
Reſpondent's Anſwer, } Enforcements, on
One Queſtion, or in
Part.

V. The Moderator's Review, if he pleaſes.

VI. The Opponent's Theſis.

VII. The other Queſtion repeated by the Opponent, if there be another, *&c.* VIII. The

VIII. The other Courſe
of Arguments,
Anſwers, } &c.

IX. The Moderator's Review, if he pleaſes.

X. The Reſpondent's concluſive Addreſs to the Moderator, the Opponent, and the Auditors.

N. B. For the reſt, the Laws of the Conferences are to be obſerv'd.

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THE
FIRST SERMON

Preach'd at the

Opening of the ORATORY,

On Sunday, July 3. 1726.

On the Deſign, and Reaſons, of the Inſtitution.

BRITISH MUSEUM

ISAI. lii. 15.

That which hath not been told them, ſhall they ſee, and that which they have not heard, ſhall they conſider.

Religion and knowledge, tho' both lay a claim to the higheſt antiquity, and are coeval with the firſt riſe of mankind; tho' they ſhould be inſeparable companions, and mutual ſupports to each other; yet the courſe of human affairs has been ſo diſpos'd, that obſervations may ariſe in either, which may carry a face of novelty; like the famous river, which loſes its hidden tide beneath the ſurface of the earth, and then re-appears; ſtill really the ſame, tho', to the eye, another current.

This is the ſcope of the holy prophet in the place alledg'd, and this will give a ſanction to the deſign of our preſent aſſembly.

Iſaiah, the evangelical ſeer, deſcribes in this chapter, the future religion of the Meſſiah, as an event that would appear very ſingular and aſtoniſhing.

He commands the captive daughter of Sion to awake, put on her ſtrength, and looſe her ſelf from the bands of her neck, for they ſhall know in that day it is God that ſpeaks, behold! it is he.

How beautiful upon the mountains are the feet of him that bringeth good tidings of peace and ſalvation! That which hath not been told them, ſhall they ſee, and that which they have not heard, they ſhall conſider.

Here the Declaration of the Goſpel it ſelf is term'd new, unheard before, which removes all prejudice, rais'd merely on that bottom.

The Connexion between this account, and our immediate ſubject, will, at the firſt glance, be manifeſt.

To retrieve the morning luſtre of goſpel-truth, and diſpel the ſhadows of modern error, is the aim of one branch of the inſtitution we now celebrate, as a more perfect eſtabliſhment in favour of univerſal knowledge, than has occurr'd either in this, or any nation, is the other part of it.

Theſe, tho' in themſelves as antient as the underſtanding of men, and the being of chriſtianity, yet repreſented, and apply'd in the view now intended, are, in a great degree, to us new, and in a public light unconſider'd.

But then, originally, the uſe of letters, and the diſpenſation of our chriſtian covenant, were new; the ſacred volumes of our faith are call'd expreſly the new teſtament: ſo that it is not the ſeeming particularity, but the truth and juſtneſs of an undertaking, that is, in all reſpects, to be regarded.

This is not offer'd, as an apology for our deſign: was that neceſſary, it would be unavailing.

If the natural weight and importance of the affair does not create its own reception, it muſt, it ought to fall. All that is now propos'd, is to ſhew, that we are countenanc'd by no leſs abettors than Iſaiah, and our bleſſed Lord himſelf, to engage your attention, and overthrow all prejudice.

Various, ſtrong are the reaſons of our purpoſes. Abuſes have multiply'd in underſtanding, and religion.

On the one hand, a declenſion, an apoſtaſy, from our moſt holy faith, is become too general: On the other, the path of knowledge and literature has been much perverted.

To recover a juſt zeal for the former, we appeal to the antient founders of our chriſtian profeſſion, as the ableſt, the trueſt judges.

To repair the inconveniencies of the latter, we have concerted an enterprize, in which the ſeveral defects ſhall be amended, and perfection, as near as poſſible, attain'd.

The deſign is, in it ſelf, of weight: however it be executed, it has a right to the approbation of the judicious, and the candid.

On that footing, we ſhall advance with reſolution, and chearfully take your preſent encouragement, as an auſpicious omen of ſucceſs and victory.

The detail of our ſubject will extend it ſelf moſt properly, under the following Articles.

I. We are to exhibit an idea of the nature and conduct of our ſcheme.

II. Submit the pleas and motives, from which we would preſume on your concurrence in it.

I. An account of the nature, and intended management of our undertaking will be expected.

The entire foundation of it is eccleſiaſtical, of a religious tendency.

But ſince the light and aid of human erudition, of the arts, the ſciences, and the tougues, are requiſite to explain the holy ſcriptures, and maſter the body of theology, it will, on that ſcore, include an academy of literature.

In both articles, it is modell'd to anſwer the intention in a more compleat manner, than has been hitherto offer'd to the conſideration of an age, too refin'd and inquiſitive, to be longer impoſ'd upon by falſe pretences, either in human or divine learning.

On this authority, our univerſities, (which, as far as they are learned bodies, conſiſting of good maſters and ſcholars, and not monaſtic, or uſeleſs foundations, we profoundly honour, and to whom we would be ſubſervient in the academical branch of our ſcheme) will find no cauſe to complain of us.

For, as I am publickly * commiſſion'd to be a teacher of religion, and the academy is

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* All local right of exerciſing ſacred functions is from the crown, ſo that the right of the Oratory is equal to any epiſcopal authority in this realm: All the local exerciſe, as well as the original right, of that authority here, being entirely and only from the crown; our clergy are laymen, for M. P. the firſt, was no biſhop, and therefore could not make a clergyman.

erected to ſerve us in that character, by calling in the aſſiſtance of learning to make our very bibles familiar to the meaneſt capacity, I am alſo commiſſion'd to be a teacher of human learning, as far as it is eſſential to make the divine intelligible.

It is to be obſerv'd, that their charters are not patents of monopoly, to engroſs the communication of knowledge.

And the number of academies, allow'd in this capital, tho' not founded on a power of religious inſtruction, are proofs, they are not injur'd by our pretenſion, as we could largely demonſtrate, they are really ſerv'd by it.

Nor will the modern churches be entitled to load us with any preſſing objection. With them we are ready to communicate, as far as we are capable, and to their judgment we ſhall pay all proper deference.

But we think, we are privileg'd to take the ſame liberty of varying from them, which they take of differing from one another, and ſometimes from themſelves.

Our right of exerciſing our private judgment is equal. We aſſert an equal freedom of conſcience, accountable to God only; ſince no human judicature can take a cogniſance of the ſoul.

The whole reformation turns on this principle. The proteſtant intereſt muſt ſink, if it be deny'd: and the civil conſtitution of our native Britannia, the ſeat of true heroic fortitude, the parent of free-born ſpirits, will be ſubverted, if ſhe ſuffers the minds of her ſons to be fetter'd; or the glorious ſpring, and inbred taſte of juſt liberty, to be cramp'd or baffled.

The particular ſyſtem, which we profeſs as a Church, and which diverſifies us from other communions, is that of the primitive church in the firſt 500 years after Chriſt, being the ages of the four firſt general councils.

In that time we uſe this diſtinction; if a contradiction be demonſtrated between the current ſenſe of any two periods of it, we adhere to the more antient, if other conſiderations be equal.

If an oppoſition ſhould be prov'd between the voice of the primitive church, in that whole compaſs of time, and that of the ſcripture, we ſhou'd diſregard that primitive conſent, and eſpouſe, as in duty bound, the word of God.

Indeed we believe there is no ſuch oppoſition, as this laſt mention'd; on the contrary, we are firmly perſuaded, that in all caſes, where the new teſtament is doubtful, or obſcure, the concurrent evidence of the firſt ages ſhould determine the doubt, and clear the obſcurity.

To ſpecify every point at preſent, in which the modern churches deviate from the primitive, would be an immenſe taſk, and perhaps, at once, not very agreeable.

It is ſufficient to lay it down as a certain principle, that, where-ever a modern church takes the boldneſs to vary from that of her wiſer forefathers, in the time above limited, and which I would be ever conſtru'd to intend, the balance ought to be caſt on the ſide of the primitive, as in all reſpects qualify'd to be a more competent judge of the queſtion.

To an attentive Eye, curious to ſearch the merits of this argument, a growing number of modern deviations from the elder principles would riſe up: as to our very bibles, the code of ſcripture, the rule of faith: the inſtituted matter, eſſence, and form of the ſacrament; the ſubordination of particular ſynods to general councils, in point of authority: the nullity of the Engliſh orders, (and the entire dependence of the church upon the ſtate, in conſequence of that nullity, overthrowing what ſome argu'd about the diſtinct and indelible character, in a late famous caſe, before the houſe of lords) by comparing the clauſe, by which only Matthew Parker was conſecrated, with the expreſs conſecrations of antiquity, which only can be true epiſcopal commiſſions; the coercive power of the church, unknown to the firſt ages, over the bodies, lives, and fortunes of men; the admitting thoſe to baptiſm, who never were catechumens, making baptiſm eſſential, without an apoſtolical miſſion; the making human deciſions, creeds, conſtitutions, &c. articles of faith, and as neceſſary parts of religion, as revelations from God; the corruptions, and ill conſequences, flowing from fix'd poſſeſſions, annex'd only to certain uncertain ſchemes of religion, and calling thoſe corruptions, poſſeſſions, and ſchemes, all together, the church, &c. Theſe will yield ſufficient matter at preſent to ruminate upon; and the reſt I refer to my articles, and future repreſentations. This, in the ſcripture-phraſe, might be thought a brand pluck'd out of the fire; but another ſcripture commands, that truth and peace muſt attend upon each other.

Our drift would be, in the moſt calm, and rational manner, to revive a due veneration for thoſe good old days, exalt the genius of the primitive ages, and make them the ſtandard of our religion, as they ought to have been, of the reformation.

And it is a juſtice we owe the hopes we would form in you, to declare the preſent advances we are induc'd to make towards an end ſo very righteous, ſo extremely deſirable.

The execution of this plan muſt divide it ſelf into two branches, the liturgy, and the work of preaching.

The firſt ſtep we have taken in the liturgy, in compliance with the reigning prepoſſeſſions ariſing from a popular cuſtom, is, to follow the uſual method, but to give a primitive turn to the matter, and the language, by drawing both from the ſcripture and antiquity, avoiding that repetition, and prolixity, which create ſo general a complaint.

For it is our perſuaſion, that every act of worſhip is more agreeable to the will of God, the more it is conformable to his word, and the apoſtolical platform.

But we do not impoſe a written liturgy, as in it ſelf neceſſary, nor are we confin'd to one liturgy. Any form within our limited time is proper to be employ'd by us.

But among all the ſacred offices then us'd, we regard thoſe of the conſtitutions of Clement, as the moſt authentic; and we deem them to be, in ſubſtance, if not in words, convey'd by apoſtolical tradition, from the ſame evidence, on which we receive the new teſtament; notwithſtanding the charge of ſpuriouſneſs, which ſome have ſo laviſhly thrown on the moſt valuable memoirs of original chriſtianity.

In the function of the word, our view is, to recover the ſpirit of the antient preachers, and aſſert the honour of the Engliſh pulpit: to inſtitute a regular, compleat courſe of divinity, in all its branches, critical, hiſtorical, ſpeculative, moral; to baniſh for ever from this iſland, the Gothic manner, the mere ſtill life, the lethargy of preaching, which reverſes the miracle of our Lord, changes the wine into water, and leaves that congeal'd, for want of motion.

The compoſition of our ſermons we ſhall endeavour to poliſh, and to animate their public delivery.

But in our lectures, which may turn chiefly on ſome learned and curious point of information, we ſhall purſue a more familiar free turn of ſtyle, and exhibit them in reading. Since the incidental mixtures of quotation, numbers, and the like, may render it improper, if not impracticable, to ſpeak them.

The whole theological ſcheme, preſented in this channel, as it is entirely new, ſo it will be labour'd to a degree, ſuperior to all preſent or paſt attempts of the kind.

We ſhall try to penetrate and unfold its moſt hidden receſſes to the meaneſt capacity, reſcue it from impoſture and fallacy, give you the whole impartial truth of it, and do the juſtice due to all other religions, to examine their ſeveral pleas and pretenſions in their full force, and without the leaſt prejudice in favour of our own; form the right balance of the moſt equal and diſintereſted compariſon, without bigotry to any one ſyſtem, or ſervile attachment to any poſtulata whatſoever.

Paſs we now to our academical undertaking, the ſubſerviency of which to religion will juſtify the immediate diſplay we think our ſelves oblig'd to give of it.

Its deſign is no leſs than that of an univerſal ſchool of ſcience and letters, in theory and practice, for inſtruction, exerciſe, and accompliſhment, in all the parts of them.

The want of an univerſity in this capital, has been often deplor'd.

Europe is the general ſeat of politeneſs, and this is the only Metropolis, which is deſtitute of an univerſity.

Its advantage would outweigh every objection: it would be improv'd by the opportunities of converſe and intercourſe, the reſidence of the court, which is, or ought to be the ſupreme ſtandard of elegancy, the variety of taſtes, purſuits, characters, profeſſions, and a thouſand other enlargements.

The defects, the narrowneſs of our uſual education might here expect a more probable cure.

Licentiouſneſs of manners might here be check'd by the ſame reſtraint, and put under as wholeſome diſcipline, as we experience it elſewhere.

Nor could it be thought an injury to others, unleſs they be look'd upon as privileg'd marts of learning, excluſive of other places, for the diſtribution of it, which would be a common injury to all mankind.

They are bodies corporate, veſted by the crown with certain immunities; to invade their rights, and to exerciſe their juriſdiction, to confer their legal qualifications, would be an unnatural offer; but to diſcharge the office of a preceptor in the ſciences they ought to teach, is no encroachment on their tenure. It is rather an enforcement to their main concern, and an addition to their glory.

But it is our aim to redreſs the complaints of miſconduct in their inſtitution, as well as to ſupply, in ſome meaſure, the abſence of an univerſity, in this great city.

Some exceptions have been taken on this head, which demand a remedy, and ſhould therefore be excus'd in the mention. Bigotry to a ſet of notions, a confin'd way of thinking, a negligence of ſome of the moſt uſeful and polite arts; a management by intereſt, and party, more than an encouragement of genius and induſtry; a forbidding loftineſs and auſterity in the ruling part, which tends rather to leſſen the reliſh of virtue, and diſcipline, than to promote it, and an enſlaving of youth to ſubſcriptions, teſts, and forms, which they neither underſtand, nor believe, nor approve; theſe, and other complaints, with the train of ill conſequences flowing from each of them, we would employ our humble endeavours, with the utmoſt ſubmiſſion, to rectify.

But our intention is ſtill more extenſive; to diffuſe a taſte of literature and juſt thinking among perſons of all ranks and capacities, without the profuſion of time and expence, which muſt attend a more formal application.

That all indifferently may be furniſh'd with a ready key to judge rightly, advance properly, and if they have a call to it, maſter compleatly any diviſion of knowledge, in a more advantageous manner, than the methods hitherto eſtabliſh'd, have been calculated to ſatisfy.

Whatever ſhall appear to be deficient in education for the ſervice of the church or ſtate, to adorn the learned, uſeful, or elegant faculties of upper or common life, in the ſphere of the court, in the law of nations, civil or municipal, in medicine, and all the arts dependent upon them, whatever is defective in the training to their acquirement, our deſign is contriv'd to repair, and facilitate.

This end we propoſe to attain by practice, as well as information; declaiming ſhall be improv'd to ſpeaking, and diſpute to conference.

The converſe and correſpondence of the moſt eminent in all liberal profeſſions ſhall ſupply the imperfection of our own narrow ſight.

The obſervations and improvements of the antient times ſhall be reviv'd.

The diſcoveries and experiments of the moderns ſhall be illuſtrated.

A regular courſe and praxis, in the ſeveral arts, ſhall be inſtituted.

The moſt prudent meaſures for the encouragement of merit ſhall be purſu'd.

An amicable league of ſociety ſhall be form'd on the ſoundeſt principles.

And truth and virtue, uniformly and vigorouſly promoted, to cultivate the genius of our iſland.

That awakening word raiſes me farther, to inform you, that we ſhall conſult its particular intereſt, in the ſtrongeſt tenor of our endeavours.

Full oft, has an Engliſh academy been delineated, long has it been deſir'd; here the actual foundation of it ſhall be attempted.

And what has requir'd the ſpirit of a diſtinguiſhing monarch, and a whole realm to commence abroad, ſhall here, on the ſingle impulſe of a private mind, be puſh'd into being at leaſt, and with the divine bleſſing, and the ſmile of our ſuperiors, executed.

We confide in the native harmony of human ſouls; we truſt, that if the heart of one, however undeſerving, beats high to a laudable enterprize, the reſt will ſecond it, and operate with an equal movement.

Nor ſhall our noble language, nor ſhall our hiſtory, be overlook'd.

The former, like our arms, ought to bear the laurel from France, which it merits, as well as from antient Greece and Rome, in delicacy, in force, in majeſty, in beauty.

The latter is entitled to our peculiar care, to unravel, to aſcertain, to digeſt it.

Let us here emulate, in the name of all the genii of our country, the efforts of a neighbouring nation, that of Portugal.

Her Monarch, and people conſpire to illuſtrate her ſtory, and be, in the firſt place, moſt truly maſters of their own home.

Let not our Britannia in that yield the palm to her, who is her inferior in every other inſtance of glory.

But we ſhall not confine our ſelves to the beaten path in our diſquiſitions: if a topic riſes to our view, that is uncommon or occaſional, we ſhall readily exhibit it. Nothing ſhall be excluded, that tends to improve, or give a rational delight to the underſtanding.

Above all, what ſhall moſt ſtrongly engage our attention, ſhall be the beautiful, and long neglected ſcience of rhetoric and elocution.

The word of God ſhould be the ſavour of life, but inaction is an image of death. Surely, ſome artful politician, a foe to the energy of preaching, introduc'd it.

Unhappy we, whom neither our ſchools, nor univerſities teach to ſpeak, to look, to move, or even to read properly!

To action all the renown of the antient Orators was owing. This was the great ſecret, the wonder, the charm of the famous old eloquence.

It was this thac ſhook the Areopagus, the Forum, the Capitol: It was with this, O Demoſthenes and Tully, that ye lighten'd and gave your thunder.

Here all the beauties of muſic and painting are united. Nature is its rule, and art its accompliſhment.

All the rhetoricians have ever recommended it, and all juſt ſpeakers have ever practiſ'd it.

No man ever cavill'd at action, but he uſ'd it, tho' perhaps aukwardly, while he rail'd againſt it.

Nor can any be a foe to it, who is a friend to common ſenſe, and a judge of truth and nature.

In this ſpacious field of univerſal knowledge ſhall be the range of the Oratory: and as we ſhall celebrate the memory of perſons eminent for religion, we ſhall not overlook ſuch characters, as have excell'd in genius and erudition, or have been patrons of them.

To them alſo we will conſecrate a day in onr calendar, and pay a grateful homage to their venerable aſhes, by all the decent marks of a reſpectful commemoration.

Permit me now, after this sketch of our main purpoſe, which compos'd the firſt article, to ſubmit in the

IId, The pleas and motives, from which we would humbly preſume on your concurrence with it.

Tho' we might here enlarge with the better confidence, ſince, having gone thro' the detail of our deſign, the number, weight, and importance of the ſeveral heads, might in themſelves beſpeak your candor; yet, for that very reaſon, we ſhall be conciſe upon it, leaving the mention of them to include the motives, and preſs their native force on the judgment of this audience.

Numerous as they be, difficult as they may appear, if we engage your approbation of a ſcheme, which is contriv'd to be a laſting honour, intereſt, and entertainment to our country, the difficulty will be only an incentive to our induſtry, and like the palm we aim at, we ſhall riſe againſt the preſſure.

Nor ſhall we deſpair, while ſo many inſtitutions are on foot, that are uſeleſs, or incumbrances, that one at leaſt will be allow'd, let me ſay, indulg'd, which is intrinſically valuable, which is ſolidly beneficial to the public, to every rank of mankind.

There is, indeed, one ſingularity in our ſcheme, which we hope will be pardon'd, we muſt be diligent to merit your favour, before we can lay a claim to it.

It muſt be ſuſtain'd by care, and recommended by aſſiduity.

It cannot be finiſh'd at once, like a turn of intereſt, by the faſhionable arts of managing the humours and criſes of the great, of ſacrificing your ſouls, and putting your necks beneath the feet of the mighty.

No! we muſt ſtudy to deſerve well, before we can expect it. Attention, and vigilance, are our avenue to ſucceſs; and like the dawnings of antient Rome, many a conqueſt muſt be atchiev'd before a triumph.

May the omen proſper, and yield, at length, a fortunate reſemblance!

In ſhort, to be primitive, is the beauty of religion; to be juſt, elegant, extenſive, is the crown of knowledge.

This only is our plan.

To free the mind from darkneſs and fetters, that more than Egyptian bondage, the ſlavery of the underſtanding.

To oppoſe a tyranny over the body, is the natural bent of an Engliſh ſpirit; and ſhall the free-born ſoul, the immortal part, be a vaſſal.

Aſſert your ſelves, my fellow chriſtians: In learning and religion, ſee with your own eyes, think with your own judgments: What is more beautiful than truth? What is dearer than liberty?

On this Baſis, let our ſtructure riſe; if there be any luſtre in the ſame, the honour of our native country; any allurement in ſurpaſſing former or preſent times; if there be any thing advantageous or pleaſing in univerſal knowledge; any thing great or awful in the primitive church; let all conſpire to recommend our attempt. Suffer me once to congratulate with you the firſt riſe of a deſign, which contributes to all of them.

In this affair, we appeal from ignorance to politeneſs, from modern deluſion to antient chriſtianity, from the adverſaries of learning, to you, whom we wou'd make the patrons and protectors of it.

Let the dignity, the worth of the undertaking be ſome atonement for the imperfections of thoſe, who embark in it. Let the deſign engage your judgment, and let the execution of it be the object of your humanity.

N. B. If there be any Propoſition in theſe, or any of my writings or diſcourſes, repugnant to any law in this kingdom, it is ſo far acknowledg'd to be falſe, ſince a thing may be falſe in law, and yet may be true in divinity, fact, or argument: or, in other words, a Propoſition may be judicially falſe, and yet really true.

F AYQ.